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AN  
**ADDRESS**

DELIVERED

ON THE VIII OF OCTOBER, MDCCCXXX,

THE

SECOND CENTENNIAL ANNIVERSARY,

OF THE

SETTLEMENT OF ROXBURY.

BY H. A. S. DEARBORN.

I praise God, we have many occasions of comfort here.—Gov. WINT.



ROXBURY:

PUBLISHED BY CHARLES P. EMMONS.

J. H. Eastburn....Printer....Boston.

MDCCCXXX.

DISTRICT OF MASSACHUSETTS.—*to wit :**District Clerk's Office.*

BE IT REMEMBERED, That on the nineteenth day of October, A. D. 1830, in the fifty fifth year of the Independence of the United States of America, CHARLES P. EMMONS, of the said District, has deposited in this Office the Title of a Book, the Right whereof he claims as Proprietor, in the words following, *to wit :*

“An Address delivered on the VIII of October, MDCCCXXX, the Second Centennial Anniversary, of the Settlement of Roxbury. By H. A. S. Dearborn.

I praise God, we have many occasions of comfort here.—GOV. WINT.”

In conformity to the Act of the Congress of the United States, entitled “An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the Authors and Proprietors of such copies, during the times therein mentioned :” and also to an Act entitled “An Act supplementary to an Act, entitled, an Act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the Authors and Proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

JNO. W. DAVIS,

*Clerk of the District of Massachusetts.*



## TOWN OF ROXBURY.

At a meeting of the Citizens of Roxbury, held on the 8th of October, 1830, it was *Voted*—That the Selectmen of the Town be a Committee, to wait on the Hon. HENRY A. S. DEARBORN, and in behalf of their fellow citizens, to thank him, for the eloquent, and truly patriotic Address, delivered by him, on that day, in commemoration of the first settlement of the Town, and to request, of him, a copy for the press.

The Subscribers, Selectmen of Roxbury, in communicating the above Vote, would individually express their hopes, that the request, therein contained, will be complied with.

ELIJAH LEWIS,  
B. P. WILLIAMS,  
JONATHAN DORR,  
SAMUEL GUILD,  
JACOB TIDD.

*Roxbury, October 13, 1830.*

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*Brinley Place, Roxbury, October 14, 1830.*

*Gentlemen,*

I am highly gratified to learn, that the Address, which I had the honor to deliver, on the Second Centennial Anniversary of the Settlement of Roxbury, was acceptable to my fellow citizens: and I cheerfully place it in your hands for publication.

Very Respectfully,

Your Obedient Servant,

H. A. S. DEARBORN.

Elijah Lewis, B. P. Williams, Jonathan Dorr, Samuel Guild, and Jacob Tidd, Esq's, Selectmen of Roxbury.



## ADDRESS.

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*Fellow Citizens,*

THE most instructive lessons of history, are those, which delineate the progress of civilization, the developement of morals, the dawnings of intelligence, and the glorious effects of exalted attainments, in science, literature and the arts. Wars, and battles and martial deeds rouse the imagination, excite a startling interest, and give an imposing splendour to the character of nations ; but the youthful and ardent should be admonished, to consider them, as lamentable incidents in the annals of the human race,—as the awful results of unprincipled ambition, or the horrible pursuits of barbarians, which are to be deprecated, rather than deemed worthy of emulation.

The proud array of armies and the tremendous conflicts of the battle-field, have, too generally, been the chief and favorite themes of the historian ; but how deleterious has been their influence, upon the character of man ; how adverse to the progress of virtue and how fatal to the prosperity of empires ? General decadence and ultimate ruin are the inevitable consequences. They have prostrated the monuments of civilization, eclipsed the sun of intelli-

gence, and for centuries involved the whole earth, in the cold and cheerless night of ignorance and superstition !

National pride may be flattered, in commemorating the names of distinguished heroes, and the victories they had achieved,—and when for liberty and independence,—when in defence of personal and public security, this is commendable. But the most renowned captains, had far different objects ; their sanguinary campaigns, were rather for conquest, plunder, and universal domination, than the vindication of rights, or the resistance of outrage. Still such has been the apparent national <sup>war</sup> proclivity of man, and of nations, for military fame, that the science of war has been more zealously cultivated, than the arts of peace ; and the wealth and resources of kingdoms have been estimated, only as the means of rendering them powerful in the field, and not as the measure of the happiness, intelligence and virtues of the people.

The most glorious epochs and scycles, in the annals of the world, are not those, which are designated by battles and memorable conquests ; like tempests and earthquakes, their grandeur astonishes and their terrors command attention ; but they afford no practical instruction,—add nothing to the fund of human knowledge,—aid not in the developements of the mind, in elevating the morals, in ameliorating the condition of society, or in accelerating the progress of general civilization. These are the happy results of intellectual cultivation, the enjoyments, which are only secured, under the benign influence of peace ; the blessings, which flow from purity of heart and

lofty conceptions of religious duty. To duly appreciate them, and render them still more subservient to the great purposes of individual and national exaltation, history must be examined with philosophical discrimination, a just conception of the true objects of social and political institutions, and enlarged views of the attainable perfection, happiness and dignity of human nature ; a watchful observance must be given to those unobtrusive incidents, which mark the earliest awakenings of reason, the incipient indications of independence of thought and of action ; the first movements of that majestic spirit of liberty, which demands the exercise of natural rights, the recognition of the eternal principles of justice and morality, and the establishment of government, on the broad foundations of civil and religious freedom.

In the prosecution of this interesting inquiry, the history of the physical exploits of men and of nations, is of but little moment, compared with that of their moral attainments, and intellectual advancement. It is those acts, events, and eras, which are memorable for their association with the latter, that have claimed the profoundest consideration, and induced the most laborious researches of the philanthropic statesman and legislator,—of those illustrious benefactors of man, who have been more ambitious to render their country preeminent for the virtues, intelligence and happiness of the people, than for victories gained, or provinces subdued.

Entertaining such opinions in relation to the responsible duties of the historian, the objects to which his labors should be directed, and the purposes of their appropriation, it may be readily per-

ceived, that I have assumed a task far beyond my humble powers ;—that I am incapable of traversing that vast domain, with either honor to myself, or the event which we have assembled to commemorate ; but so familiar are the motives which prompted our forefathers to abandon their native land, and found an empire in this distant region ; so conspicuous are the results of their bold and adventurous career, that I rely on your own vivid recollections for the application of the principles I have assumed, knowing, full well, how inadequate are my abilities, to illustrate them, in a manner commensurate with their importance ; and how presumptuous is the attempt, to enter that immense field of inquiry, where the mighty genius of a Webster, the learning, and eloquence of a Story, an Everett and a Quincy have been so successfully displayed. I may be lighted onward, by the effulgence they have thrown, into its darkest recesses ; but cannot expect to follow out, the lengthened avenues of research, which they have opened,—to ascend those giddy heights, whence inspiration comes, and where they have dared to range,—or to increase the treasures, which they have brought back, to enrich the majestic temple of knowledge.

The causes which produced the republics of New-England, are to be sought in the history of the Reformation. During the religious convulsions, which agitated the British empire, from the reign of Henry VIII. to the death of Charles I., a spirit of freedom was aroused, which the mandates of sovereigns could not subdue, or the fires of Smithfield extinguish.—Having bid defiance to the thunders of the Vatican, and guided our adventurous ancestors through the

perils of the deep, it prostrated, for a time, the regal government of England, and ultimately broke the blood-stained sceptre of the disastrous house of Stuart.

The two great parties which divided the church, and alternately bore sway, from the abolition of pontifical power, until the revolution, were Protestants and Papists ; but the former soon separated into two other sects, or denominations, called Conformists and Puritans. The Puritans rejected the old catholic ceremonies, as unscriptural, and were in favor of apostolical purity, in discipline, worship and doctrine ; but they long continued to remain in the established church, believing, that their being restrained by human laws, neither destroyed their rights, or christian character. At length, so oppressive became the exactions and penalties of the Government, that some of the more independent ministers, with their adherents, renounced all connexion with the church, and formed others, under the name of Separatists ; but they were speedily compelled to seek refuge from persecution, on the European continent, where the great Luther had first unfurled the standard of the Reformation. The colonists of Plymouth were of this exiled sect ; while the settlers of Massachusetts Bay were Puritans, who had been brought up in the national Church, and lived in communion with her, until hierarchal tyranny became so rigorous and uncompromising, that they also, were obliged to flee to this common refuge of liberty, from the unrelenting wrath of the vindictive Whitgift, the furious Bancroft, and of the merciless and remorseless Laud.

In 1617, Robinson's church, which was established at Leyden, sent agents to London, to treat with the Virginia Company, for a place of settlement in North America ; and an arrangement having been completed, after much trouble and delay, the first expedition under Governor Carver, left England in August, 1620, and landed at Plymouth, the following December.

The privations and sufferings of this pious pilgrim band, on these bleak and savage shores, might have appalled stouter hearts and more energetic minds. Cold, hunger, sickness, despondence and death came upon them, in all their horrors. In less than three months half their numbers perished. With what fond, yet sad recollection, did they look out upon that wilderness of waters, which separated them from their own dear England ; and how withering was the dreary prospect which surrounded them ; how mournful their humble dwellings, how poignant their griefs, and how deep their sorrows, during that long tempestuous and melancholy winter. Not a ray of joy beamed upon the care-worn brows of those holy adventurers, and nothing but a firm confidence, in the mercy and protection of God, prevented all from sinking down, in absolute despair. A zealous devotion to the rights of conscience, a sanguine belief in the sacredness of their cause, and the consolatory reflection, that they were opening the way for propagating the sublime precepts of Christianity, in the remotest ends of the earth, gave encouragement to hope, and cheered them on, in their perilous career. Athwart the impending gloom, they beheld the far-distant glimmerings of a glorious future, and with apos-



tolie resolution, triumphantly reared the first column of civil and religious freedom, on the snow-capt heights of New-England.

The various and wondrous rumours, from this western world,—so full of peril and of promise,—came like prophetic whisperings to the much wronged, long-suffering, yet steadfast Puritans of the old. They hailed them as the enunciation of an exodus, by which alone they could be delivered from the onerous grievances of mental bondage, and those wanton acts of cruelty and injustice, which stigmatized the character of the reigning monarch. Glowing with the enthusiasm of that age of general excitement,—that era of discovery, many soon came to the determination of encountering the present hardships, that they might participate in the prospective benefits of emigrants. If no divine messenger, lawgiver and leader, like him from Horeb, came with the glad tidings of emancipation, they doubted not their fortunate destinies; the route had been designated, as by the finger of the Almighty; freedom waved them onward, and they resolved to go forth, to this great Canaan of universal refuge, where they might realise the full enjoyment of all their rights.

These bright conceptions were so fraught with alluring incentives to vigorous action, and practical illustration, that a plan was projected, as early as 1627, by a number of respectable gentlemen of Lincolnshire, for forming a settlement in Massachusetts Bay; and being joined by other distinguished adventurers of London and Dorsetshire, it was ultimately matured, and a grant was obtained, on the 19th of March, 1628, of all the land, from three miles south

of Charles river, to three miles north of Merrimac river, and from the Atlantic to the Pacific ocean.\*

In June, 1628, Captain John Endicott was sent to Salem,† where he arrived in September with a small party, “to make way for settling a colony there.”‡ The following year, he was joined by about three hundred emigrants.

Scarcely had these pioneers of civilization landed, before they began to experience the disastrous consequences of great exposure, fatigue, the want of wholesome food and comfortable dwellings: still so favorable was the information, which was transmitted to the company, as to soil, climate, general aspect of the country, and the advantages which it offered to the enterprising and industrious, it was determined, at a meeting held in London on the 29th of August, 1629, “that the patent and government of the plantation should be transferred to New-England.”§

In conformity to this arrangement, preparations were commenced in October, for sending out a large colony; and John Winthrop having been elected Governor, and Thomas Dudley Deputy Governor, a fleet of fourteen sail left England before the end of May, 1630, in which were embarked fifteen hundred passengers.||

The Governor arrived at Salem in the *Arabella* on the 12th of June, and the remaining ships soon after reached their destination. Not being pleased with the location of that town, a large number of the emi-

\* Douglass' Summary, Vol. 2.

† Naumkeak.

‡ Prince's Chro.

§ Prince.

|| Seventeen sail arrived during the year. Dudley's Letter to the Councils of Lincoln. His. Col. 1 Ser. vol. 8.

grants removed to Charlestown,\* while the others were dispersed over the country, from Saugust† to Dorchester,‡ and settlements were speedily commenced at Medford, Watertown, Cambridge, Boston, and Roxbury.

The emigrants who accompanied Governor Winthrop, experienced many of the calamities which were encountered by their compatriots, who had joined the preceding expeditions under Carver and Endecott. They were alike afflicted with those fatal diseases which result from great and unaccustomed labour, the deprivations of abundant and healthy food, appropriate raiment, and adequate protection from the vicissitudes and inclemencies of the weather. Dudley, in his letter to the Countess of Lincoln, describes the effects of these chastening adversities with the resignation, fortitude and hopes of a christian champion. “Of the people who came over with us, from the time of their setting sail from England to December, there died, by estimation, 200 at the least; so low hath the Lord brought us. Well, yet they who survived were not discouraged, but bearing God’s corrections with humility, and trusting in his mercies, and considering how, after a lower ebb, he had raised up our neighbors, at Plymouth, we began to consult about a fit place to build a town upon.”§

There was considerable difficulty in selecting a site for the capital of the colony, as the inhabitants of each settlement gave a preference to their own location. To decide this important question, “the

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\* Mishawam.

† Lynn.

‡ Mattapan.

§ His. Col. 1 Sc. vol. 8.

Governor and most of the Assistants and others met at Roxbury, on the sixth of December, and there agreed to build a town fortified upon the Neck, between that and Boston, and a committee was appointed to consider of all things requisite.”\*

This committee met at Roxbury, on the fourteenth of December, and concluded that the place which had been designated was not proper: “because men would be forced to keep two families; there was no running water; and most of the people had built already, and would not be able to build again.”†

At a meeting held in Watertown, on the twenty-first of December, that was considered a “fit place,” but was given up for Cambridge, where the seat of Government was established, for a short time, when Boston became the metropolis of Massachusetts.

The Indian appellation of Shawmut was changed to Trimountain by the early visitors of the coast, and having received its present name at the second Court of Assistants, holden at Charlestown on the seventh day of September, 1630, the foundation of the city has been dated from that day;‡ and as Roxbury§ is mentioned for the first time, in the records of the third Court of Assistants, held on the 28th of September,|| as one of the plantations, on which a portion of a general tax of fifty pounds was levied, that day has been assumed as the period of its settlement.¶ But it is certain, that many families had established themselves here some months previous, for the

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\* Gov. Winthrop's His. New-England.

† Ibid.

‡ Prince's Chro. His.

§ Note A.

|| Prince's Chro. His.

¶ According to the Gregorian, or New Style, the date of the settlement of Boston is the 17th of September, and that of Roxbury the 8th of October.

amount of the tax imposed upon Roxbury was greater than the quota paid by Salem and Medford, and but little less than the assessments upon Charlestown and Dorchester.\* It also appears by the Register of births, that a child was born in this parish, in July, 1630.†

Neither very exact or extensive information is attainable, in relation to the early history of Roxbury, as the first volume of the town records has been lost, and the second does not commence before the 29th of April, 1648. The name, according to Wood, who visited this country in 1633, was derived from the ruggedness of the soil.‡

The records of the church commence, with the names and biographical sketches of some of the principal members. The first person mentioned is William Pinchon, who is said to be "one of the first foundation of the church;" and Prince states, that he was also "the principal founder of the town,—that he was a gentleman of learning and religion, the nineteenth Associate mentioned in the Charter and the sixth Associate who come over."§ He was annually chosen to the office of Assistant until 1636; and "when so many removed from these parts to plant Connecticut River, he also with other company went thither, and planted at a place called Agawam," || the site of the present flourishing town of Springfield, and thus became "the father of two towns in Massachusetts."¶ "Afterwards" it is remarked in the Church Records he wrote a Dialogue concerning

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\* See Note B. † Register of Births in Roxbury.

‡ See Note A. § Prince's Chro. Hist.

|| Rox. Ch. Records. ¶ Eliot's Bi. Dictionary.

justification which was printed in 1650, styled the “**MERITORIOUS PRIZE**,—a book full of error and wickedness and some heresies, which the General Court of Massachusetts condemned to be burnt, and appointed Mr. John Norton the preacher at Ipswich to refute the errors contained therein.” \*

How deluded, and heedless was the Legislature; how unjust and reprehensible its anathema; for Pinchon was one of the most virtuous, intelligent, pious, able and independent men of the age,—the Priestly of the young Republic. Although denounced by the Government, his character and conduct are above reproach. His religious conceptions were centuries in advance of the period in which he lived; and while we regret the indignities he suffered, we rejoice that the name of such an honest, upright and learned Christian emblazons the first page of our parochial annals;—that the founder of our church and town, was among the most worthy of all the emigrants. †

When the Church members of this town formed an association, is uncertain; but probably in the autumn of 1630, or early in 1631. It appears by the records that “the people joined to the Church at Dorchester, till God should give them an opportunity to be a church by themselves, when George Alcock, was chosen to be a Deacon, especially to the regard brethren at Roxbury; and after he adjoined himself to this Church at Roxbury, he was ordained a deacon.” ‡

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\* Roxbury Church Records.

† See Note C.

‡ Roxbury Church Records.

The first Pastor was Thomas Weld, and although his name is the second recorded, among the seventeen males, who appear to have formed the constituting members, not a word is added thereto. He arrived with his family at Boston in the William and Francis on the fifth of June, 1632,\* and in July “after many imparlances and a day of humiliation, by those of Boston and Roxbury, to seek the Lord for Mr. Weld his disposing, and the advice of those of Plymouth being taken, at length he resolved to sit down with them of Roxbury,”† and about that time he was invested in the pastoral office over them.”‡

Mr. Weld came from Tirling in Essex. He was a man of considerable talents and learning; and having rendered himself obnoxious to the penalties of the laws, against non-conformists, which the church and state were then eager and prompt to exact, he was obliged to flee to New-England for protection. But, alas! for the fallibility of human nature; how profitless to him were the stern lessons of intolerance. Scarcely had he taken refuge among his countrymen, who had sought liberty by expatriation, before he became a high-priest of persecution,—a volunteer denunciator of all other sects, and of all opinions which quadrated not with his own religious tenets. The conspicuous and reprehensible part he took in the cruel and memorable prosecution of Mrs. Hutchinson, which ended in the excommunication and banishment of that much wronged lady, is a lamentable instance of the baneful effects of mis-

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\* Winthrop's History.

† Winthrop's History.

‡ Prince's Chro. His.

guided piety and religious fanaticism. It has cast a deep shadow over the memory of that honest, but deluded man, and fixed a most dishonorable stain upon the early history of this Commonwealth. He had left the temples and altars of his fathers, that he might worship God, according to the dictates of his own conscience, and then, with pharisaical bigotry, denounces a virtuous and intelligent female as “the American Jezabel,” for merely presuming to exercise the same freedom.

In the equally oppressive and reprehensible proceedings against the illustrious Roger Williams,—the exiled founder of Rhode-Island,—he evinced the same uncompromising spirit, and rashly aided in driving forth from our borders, that great patriarch of civil and religious liberty.

Not satisfied with this rigid discharge of his imagined evangelical duties, in the councils of the government, he hurled his anathemas, through the medium of the press, against Antinomians, Quakers, Jews and Anabaptists, with a prodigality of invective, which rivalled that of Rome and Canterbury.

Mr. Weld was sent agent to Great Britain, with the renowned Hugh Peters, in 1641, and never returned. He went to Ireland with Lord Forbes, where he remained for some time, and then returned to his parish and living in the Bishoprick of Derham, from which he was ejected in 1662.\*

At this distant period, it is difficult to give credence, and painful to advert to those unfortunate acts of mistaken piety and ill-directed zeal, which so inju-

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\* Eliot's Biog. Dic.



riously affect the reputation of our ancient pastor and his deluded coadjutors; but we are bound to look back with impartial minds, and if “it is not meet that every nice offence should bear his comment,” where there is so much worthy of praise; still, deeds of grave and dangerous import should not be too readily excused, for we must learn from the errors of past ages, how to avoid them in the present, and to guard against their recurrence in the future. History is the grave Mentor of succeeding generations, whose sage instructions and admonitions are perpetually illustrated, by impressive examples of the evils and benefits, which result from their violation or observance. Let us, then, well consider, whether we are not continually aiding, or giving countenance to measures, which have too great a similitude to those that have been the subject of animadversion; whether there is not less of that truly christian charity and toleration among us, which all sects profess and advocate, but each too often mistakes or disregards.

If much has been done to correct the foibles of the church, to divest religion of its corruptions, and present the character and revelations of the Messiah, in the full splendour of their pristine purity and grandeur, there is much, very much, which must occasion regret and compunctious visitations, in the minds of the devout and sincere, and which loudly calls for prompt emendation.

On the 2d of November, 1631, the Rev. John Eliot arrived at Boston, in the ship *Lyon*, with the Governor’s lady and children, and sixty other passengers.\* He immediately joined the first church, and,

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\* Winthrop’s History.

Mr. Wilson the pastor, having gone to England for his wife and family, he preached with them until the autumn of 1632, when he was invited to take charge of the church in Roxbury; "though," as Governor Winthrop states, "Boston labored all they could, both with the congregation of Roxbury and with Mr. Eliot himself, alleging their want of him, and the covenant between them. Yet he could not be diverted from accepting the call of Roxbury; so he was dismissed."

Under his name, in the Roxbury Church records, the following reasons are assigned for the preference given to that town. "His friends were come over and settled at Roxbury, to whom he was fore engaged, that if he were not called, before they came, he was to join them: whereupon the Church at Roxbury called him to be their Teacher, in the end of summer, and soon after was ordained to that office. Also his [intended] wife came along with the rest of his friends,—she found him, and soon after their coming, they were married; viz. in the eighth month."\*

Prince is of opinion, that his friends came in the *Lyon*, which arrived on the sixteenth of September, 1632; and that he was not ordained until the fifth,—perhaps the ninth of November.

But little is known of Mr. Eliot before he left his native country. He was born in 1604. Nothing is related of his parents, except that they gave him a liberal education.†

Equally distinguished for learning, piety and philanthropy, this excellent man acquired the esteem

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\* October.

† Eliot's Biog. Dic.

and respect of his contemporaries, left a name dear to his adopted country and illustrious throughout the world, as the *first* herald of christianity to the savages of North America. His parochial duties were performed with a zeal and fidelity which evinced the purest principles of religion, and the kindest feelings of benevolence. As a missionary, he relinquished the endearments of civilized society, encountered the dangers of the wilderness, and participated in the privations of the wild, precarious and comfortless life of barbarians. With such holy ardour and untiring perseverance did he prosecute his great and commendable labours, as to have acquired the exalted title of THE APOSTLE TO THE INDIANS.

To qualify himself for that high office, and render his services most acceptable, useful and efficient, he learned the Massachusetts language, established schools among the various tribes, and performed the arduous task of translating the Bible, and various practical treatises, for the instruction of his new disciples of the forest.

His whole life was devoted to the amelioration of the condition of all ranks in society. Amiable, unostentatious and parental, he was as remarkable for his humility, disinterestedness and generosity, as for his intellectual attainments and exemplary deportment as a divine. His parishioners were his children, and they venerated him as a father. So universally was he respected, and so important were his services considered, that Mather remarks, "there was a tradition among us, that the country could never perish as long as Eliot was alive."\*

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\* Mather's Magnalia.

When he became old, and could no longer preach, and knowing that Roxbury had cheerfully supported two ministers, by voluntary contributions for a long time, he requested permission to relinquish his compensation. "I do here," said this venerable teacher, "give up my salary to the Lord Jesus Christ; and now, brethren, you may fix that upon any man, that God shall make a pastor." But the society informed him, that they accounted his presence worth any sum granted for his support, even if he were superannuated, so as to do no further service for them.\*

Frugal and temperate, through a long life, he never indulged in the luxuries of the table. His drink was water, and he said of wine,—“It is a noble, generous liquor, and we should be humbly thankful for it,—but, as I remember, water was made before it.” Thus, among his other good deeds, he taught, by precept and example, the importance of that temperance, which now wages such an honorable crusade against the demoralizing vice of inebriety.

Having presided over the Church of Roxbury for nearly sixty years, this revered pastor calmly ended his earthly existence on the twentieth of May, 1690, in the eighty-sixth year of his age.

During the first year, after the establishment of the colony, but few settlers arrived from England. The undertaking was deemed so hazardous, that many who were “oppressed for their pure scriptural religion, and breathing after liberty, were willing to see how the first grand transportation with the power of the government fared, before they were free to venture themselves and their families.”† The result

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\* Eliot's Biog. Dic.

† Prince's Chro. His.

was, unfortunately, adverse to their expectations, and most discouraging to those who had embarked in the bold and adventurous experiment. Their truly appalling sufferings produced such a general despondence, that more than two hundred returned to England in the autumn of 1630 and the spring of 1631, who gave an unfavorable account of the country; representing it "as very cold, sickly, rocky, barren, unfit for cultivation, and like to keep the people miserable."\* To these lugubrious tales were joined the false and malicious charges against the government, which the profligate and unprincipled Morton, of Mount Wollaston, industriously circulated. But on the receipt of more correct and satisfactory information, as to the improved condition of the colonists, the salubrity of the climate, fertility of the soil, and general prosperity of the Company;—the tide of emigration again flowed towards these shores, and in consequence of renewed persecutions in Great Britain, and the promulgation of an order of council, that his majesty did not intend to impose the ceremonies of the established church upon his American subjects, the population rapidly increased, after 1633.

Fortunate in the selection of their executive officers, the citizens were willingly guided by their instructions, and cheerfully cooperated in the establishment of such regulations, as were deemed expedient, for protection against foreign assailants, the anticipated inroads of the savages, the preservation of the public peace, and the security of the persons and property of individuals.

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\* Winthrop's History.

Governor Winthrop was a gentleman of unimpeachable integrity, polished and conciliating in his manners, and preeminent for his assiduous devotion to the best interests of the company, which had confided to him the administration of their distant government. Descended from an ancient and highly respectable family of Groton, in the county of Suffolk, he was early respected for his virtues, and honoured by public attentions for his proficiency in the science of jurisprudence. Having gained the esteem, respect and confidence of his associates, he was unanimously chosen the Jason of the American expedition. Being placed in a new, difficult and most responsible situation, it required such an honesty of purpose, magnanimity of spirit and moral firmness,—such a just conception of his various duties, and prudential exercise of his extensive powers, as are rarely concentrated in any individual. But he “bore his faculties so meek, and was so clear in his great office,” that all delighted to do him honour.

Thomas Dudley, who accompanied Winthrop as Deputy Governor, was of a sterner temperament, more exclusive, determined and unyielding in his religious and political opinions, and less conciliatory in his manners. As an officer in the army of Elizabeth, he had been schooled in the rigid discipline of the camp, and imbibed ideas of authority and subordination, which it was difficult to surrender, in his novel and perplexing sphere of action; but he was a man of superior natural endowments, well educated, ready in the despatch of business, and merits the high reputation he acquired, as an intelligent, active, energetic and faithful magistrate.

If, in the early history of New-England, there should be perceived some few instances of illiberality in the administration of the government,—some acts of injustice and oppression; let it be remembered, that the age was tempestuous,—that all christendom was roused to arms in the cause of religion,—that nation was contending against nation, while in the midst of each, civil wars were raging with unexampled violence, between exasperated sectarians; that the times were unpropitious to the complete comprehension and practical observance of those enlarged principles of freedom, which philosophical theorists had boldly announced, and they aspired to inculcate and establish. If we cannot approve their whole course of conduct, we should not forget whatever may look like excuse, and be urged in their defence. This justice requires; and however inconclusive, we must, at least, give them credit for indubitable purity of motive, and a sincere belief in the rectitude of their conduct, in extenuation of the errors which were committed. If the means for accomplishing the momentous objects, for which they had abandoned their country, were not always the most appropriate, or were even in hostility with their professions, we should rather be astonished, that there are so few causes for regret and animadversion, than be forward in censure, or prone to arraign them before the bar of posterity; for in the end, their sublime experiment was complete, and we now rejoice in the plenitude of their success.

It is in the meetings of the Assistants, the primitive assemblies of the freemen, and of their representatives in the General Court, that we are to search

for the developement of those fundamental principles of government,—that legislative, judicial and political polity, which are now our boast. There is to be found the nucleus of our constitution, and the origin of all those civil, religious, literary, moral and military institutions, for which New-England is distinguished; and we must there seek for the cradle of the American Hercules. To them are to be traced the causes of our rapid advancement in the arts of civilization; to them are we indebted, for the fruition of those countless blessings, which have been fostered and enlarged, under that broad ægis of Liberty and Independence, which they gallantly extended over this western hemisphere.

How great, then, are the obligations for which we are indebted to our chivalric ancestors! They have left us an inheritance, which has continued to enhance in value, by a ratio of accumulation that is incalculable. Six generations have already possessed it, and each in succession has been astonished at the vastness of the domain; of its infinite and exhaustless resources, and the rapidity of their developement. They, like us, have looked back with gratitude and admiration, and forward with elated anticipations of still more wonderful results.

During the long period of the colonial government, the citizens of Roxbury were conspicuous for their patriotism and liberality; they were ever ready to afford their aid in all measures which were deemed important to the general weal. In prosecuting the various local Indian wars, and those in which the parent country was so long involved with France, for the complete control of all America, they took an ac-



tive and important part, and furnished several officers, who were distinguished for their services. At the commencement of the revolution, the position of the town was peculiarly interesting from its immediate connexion with Boston, while in a state of siege. Here was encamped the right wing of the investing army, and the ruined ramparts which crown yonder heights are <sup>dear</sup> ~~daring~~ monuments of “times which tried men’s souls,”—of those memorable days, when the illustrious Washington first mustered his forces on the plains of Cambridge. There are still left among us a few venerable soldiers, who shared the dangers and the glories of his brilliant campaigns. Some, who are now present, witnessed and full well remember the spirit stirring scenes of Lexington, Concord and Bunker Hill,—the embattled squadrons which had rushed from every part of the country, to enrol themselves under the standard of their great chieftain,—those martial movements and passages of arms,—that “pomp and circumstance of war,” which produced such thrilling excitements of hope and fear,—of doubt and confidence, that every eye and every ear and every thought was turned toward the beleagured metropolis of the north, from whence, on every breeze, were expected tidings of weal or wo.

How many of you must recollect, and with such vividness of impression, as to appear an event of yesterday, that momentous night, when the father of his country passed this eminence with his long array of patriot troops. Hushed was the trumpet’s clangour, and silent the far resounding drum; stern, noiseless and darkly moved on the lengthened column of armed men, firmly resolved on victory or death. With

what eagerness did thousands rush, at the earliest dawn, to the surrounding hill-tops, to behold the banners of the republic floating triumphantly over the heights of Dorchester. And where is now the youth, whose heart does not glow with pride and exultation, while the aged warrior relates the heroic deeds of that eventful period? Who does not hear with amazement of the anxieties, perils and sufferings, which were then endured by fathers and sons, matrons and daughters,—of their immense sacrifices in their country's cause? The memory of them can never pass away; they ushered in the morning of our national existence, and will be more highly prized by each succeeding generation.

Roxbury can number among her sons, or inhabitants, many distinguished men. It has been the favorite residence of Governors Thomas and Joseph Dudley, Shirley and Barnard, when under the colonial government,—and since the establishment of Independence, of the PROSCRIBED Hancock and Adams,—the civil Nestor and Ulysses of the revolution, and of Bowdoin, Sumner and Eustis, forming a constellation of statesmen, whose effulgence illumined the national route to prosperity and grandeur, and will be ever conspicuous in our historical zodiac:—and here were born Generals Warren and Heath;—Warren! that immortal patriot, that eloquent advocate of the rights of man, that dauntless soldier, that first great martyr of American Liberty. At the mention of his venerated name, we involuntarily turn towards that consecrated battle-ground where he offered up his life in his country's cause, and the whole story of our national advent comes fresh and glowing upon

the mind, in the mustering reminiscences of that glorious epoch.

The manner in which the settlements were commenced on this continent, and the entire history of their progress, during the two centuries of their existence, possess an interest as fascinating as an Arabian tale, and are as instructive as the lectures of philosophy.

While the nations of Europe were either individually convulsed by sanguinary contentions, as to regal successions, and the pretended rights and powers of princes ;—or were waging wars for conquest or revenge, these far distant colonists were more honorably engaged in subduing the earth, erecting the sanctuary of intellectual freedom, and proclaiming the rights of man. At times, it is true, these peaceful and dignified pursuits were interrupted, and gave place to the revolting duties of the battle-field ; but it was ever in self-defence, that they reluctantly exchanged the pruning hook for the spear, and relinquished the plough to grasp the sword. Still, whether in peace or war, the rallying word, and general movement, was *forward,—forward* ; nor did they stay their firm and steady march, until the whole country was united as a free and independent nation.

But the causes which produced this grand result did not then cease to act ; they were soon felt in the eastern hemisphere. At the voice of Liberty, continental Europe was awakened from the long slumbers of despotism, as by an earthquake ; every throne was shaken to its foundations ; a political tempest burst upon them, whose tremendous sweep threatened their universal destruction. If they have,

for a time, withstood the gathered wrath of long persecuted, outraged, debased and abjected man, when roused in the omnipotence of his strength, by the spirit of freedom ; it is, that from their lofty summits monarchs may behold the surrounding ruins of their former grandeur,—learn, by adversity, what was incomprehensible in prosperity, and prepare to yield up with dignity portions of their usurped power,—or cease to reign.

This republic is an anomaly among nations. History affords no parallel. Of all the instances of colonization, in ancient or modern times, there is not one, which, in motive, character, progress and success, resembles that, which the United States present. The Phœnicians were long celebrated for their commercial enterprise and maritime adventures. In the pursuit of wealth, they explored the shores of the Arabian Gulf, founded numerous cities, from the Tyrian “Queen of the ocean” to the pillars of Hercules, and under the patronage of an Egyptian sovereign, anticipated the periplus of De Gama. The Carthagenians excelled their ancestors in nautical skill, and in voyages of discovery. Under the Hemilcos and Hannos, the Cooks and Vancouvers of their fleets, provinces were planted on the coasts of Spain, an intercourse opened with the barbarous tribes of western Africa, the oriental nations, as well as the isles of the Atlantic, were their tributaries, and the splendid city of Dido became the emporium of the world. Greece extended her power throughout the fertile borders of the Archipelago, and her Argonauts carried the arts of civilization among the distant nations of the Euxine. The Roman armies scaled the

Alps, subdued the populous states of Gaul and Germany, and bore their eagles in triumph to the Cheviot Hills of Britain; but all these movements were induced by an insatiate love of conquest or of gain, and were rendered subservient to individual or national aggrandizement. There was nothing purely intellectual in their objects; no master impulse of the soul, beyond all merely ambitious or sordid views, like that which actuated our valorous progenitors;—they were urged onward by far more commendable and powerful incentives,—an uncompromising spirit of independence, fidelity to their God, and a determined adherence to the principles of liberty. They came here, not for plunder or speculation, but to enjoy freedom;—to establish civil government, on the broad basis of equal rights.

Contrast our situation with other portions of the globe, which have been colonized since the discoveries of Columbus. Look at the vast possessions of Spain, Portugal, France and Holland in South America, Africa and the Indies. How revolting are their histories,—how calamitous and deplorable their present situation. The demon of avarice led the invasions; their possessions have been drenched with the blood of slaughtered millions; and deeds of injustice, robbery and cruelty have been perpetrated, disgraceful to the human race. After centuries of suffering, there has been no prospect of amelioration for most of the plundered and degraded natives, or to the humiliated subjects, who have been the willing instruments of governmental violence, and are now too generally reduced to the lowest state of ignorance, superstition and vassalage.

Fortunately, our ancestors sprung from the Anacharsis of nations, and were educated under a government, where the great principles of liberty had been inculcated for ages. They claimed the Charter of Runnemede as an indefeasible inheritance; and representation, and trial by jury,—those chief pillars of freedom, were their birthrights. Simultaneously with the progress of their settlements, more liberal ideas of government were extending throughout the parent country. Sidney, Hampden, Harrington, Milton and Locke had boldly taken the field in their support, and become the admired expounders and advocates of constitutional law, in America, as well as in England. Bacon had confidently appealed to reason and common sense, to subvert the despotism of ignorance in the realms of philosophy; and they fearlessly submitted questions of political science to the same august tribunals. It was to the majesty of the mind, that they paid allegiance, and unfolded their enlarged and enlightened views of government. An impetus was given to thought, which electrified the nation. The people were made to understand the nature and value of their civil privileges. Reflection and inquiry preceded acquiescence and submission, and the power of intellect became more respected than the monarch's sceptre. Prejudices yielded to argument,—customs ceased to command respect from their mere antiquity, and existing regulations were appreciated but in proportion to their intrinsic merits. The general tone of thought, and the predominant cast of the literature of the seventeenth and eighteenth centuries were favorable to the establishment of free institutions. Both were

deeply tinged with just conceptions and rational expositions of the rights of man, and the duties of rulers. It was under such auspicious circumstances that the states of this Union were founded and prospered. There was a fortuitous combination of causes, which had a powerful, salutary and progressive influence, in the organization of the colonial governments, and they naturally and constantly approximated towards pure representative republics.

Far different has been the fate of other European colonies. If we have recently been gladdened by the tidings of independence, which some of the Spanish provinces have achieved, how discouraging is the present aspect of their affairs ; how hopeless the prospect of their being able to establish liberal and permanent constitutions. So long have the unfortunate and much wronged inhabitants of those delightful climes been bowed down under the yoke of despotism ;—so deficient are they even in the rudiments of education ;—so demoralizing has been the effect of the national religion,—so adverse to the freedom of thought, and the progress of intelligence, that they seem incapable of self-government, and offer a melancholy spectacle for the contemplation of the philanthropist. Those ardent children of the sun, whom we have regarded with such deep interest and high expectation ; who have evinced such a zealous love of liberty, and displayed such consummate gallantry in the field, when battling for independence, we are compelled to turn from with disappointment, sorrow and commiseration. - Demagogues have usurped the stations of the honorable, the virtuous and patriotic, and civil wars are completing the devastations, which

those for the deliverance from foreign domination had rendered sufficiently terrible. But we must not despair ; the fiat has gone forth, and those infant republics will ultimately be embraced in a second American Union.

Those bright visions of universal emancipation, on which we had so long gazed in the east, disappeared like the delusive and evanescent shadowings of the mirage ; and once more, the dreary waste of despotism opened upon the view, distinct, cheerless and illimitable. The unholy league of kings determined to eradicate every vestige of moral, physical and practical liberty ; and if constitutions and charters were tolerated in form, they ceased to be regarded as realities ; for even the names are odious to princes, and are considered incompatible with their haughty pretensions of unlimited domination. They act on the preposterous and inverted theory, that the people are their passive subjects, and that they are not subject to the sovereign will of the people ; that the created becomes supreme by the very exercise of that omnipotent power which gives it existence ; that there is an inexplicable transubstantiation of attributes, which it is criminal to investigate, and impious to discredit. So complete were the conquests of legitimacy, that the murmurs of discontent were either silenced by terror, or expiated in the dungeon or on the scaffold. The volcano of revolutions, so fearful and disastrous to the Pompeias of royalty, appeared closed for ever ; and we had, for a period, abandoned all hopes of freedom in Europe,—save in that glorious isle, that verdant Oasis in the vast Sahara of royalty, where repose the ashes of our ancestors : but how suddenly,



—how unexpectedly have they been revived. France again is free ; her heroic sons have a second time proclaimed their rights, broken the chains which had been forged for their irremediable bondage, bid defiance to the myrmidons of oppression, and hurled the presumptuous tyrant from his throne.

What was deemed impossible of accomplishment, during a generation, at least, and had been generally ranked among the bare possibilities of the distant future, has come upon us like the revelation of Sinai to the wonder-stricken Israelites ! At the moment when the monarchy appeared as firmly established as during the splendid reign of the fourteenth Louis ; amidst the rejoicings of the court, for a kingdom conquered and a prince deposed, the reign of the proud Bourbon has been terminated. During thirty years of adversity, that ill-starred man “ had learned nothing and forgot nothing.” He had grown old without experience, and reigned without judgement. Abandoned by his army and execrated by his subjects, the false, perfidious and perjured Charles has been banished the realm, and doomed to expiate his crimes in perpetual exile.

What an imposing spectacle does that vast empire now present ; how amazing the transition ; how fraught with incidents of stupendous import ; what bewildering thoughts rush upon the mind ;—the past, the present and the future seem mingled and confounded, each claiming the precedence of intense contemplation. We had lived during an age of revolutions ; witnessed a rapid succession of mighty events ; and when the lengthened series appeared to have closed at last, we are again astounded by

still another, and of far more momentous, yet gladdening consequence. To the friends of constitutional government, it is a gleaming bow of promise, that nations, henceforth, shall be free.

In this majestic scene, the regenerated spirit of man assumes a grandeur, unprecedented in the annals of his race. It is the triumph of mind; the sublime developements of its loftiest attributes; the magnificent result of far reaching intelligence. That nobility of the soul, which takes precedence of all earthly distinctions, all created rank, all degrees of regal consequence, has boldly put forth its claims of preeminence, and demanded the sanction of public opinion,—the only sovereign to whom it deigns to owe allegiance. The people have learned to appreciate its divine potency, and guided by its influence, where is the power that can again humble their pride, debase their character, and reduce them to an ignominious state of slavery?

How pleasing to behold the veteran and venerated Lafayette,—the last surviving general of our revolution, maintaining the stern integrity of his character and gathering fresh laurels, as the distinguished advocate and soldier of Liberty. On this occasion of universal gladness, we have especial cause of gratulation, that American citizens were seen in the thronged ranks, mingling their blows and their blood with their ancient allies, where the heady current of the battle-tide most raged; and when victory was achieved, and the welkin rang with the enthusiastic shouts of “Long live Lafayette,” “The FATHER OF THE FRENCH,” joyfully recognized the well known voices of his transatlantic children.

It was under the banners of this republic, that the valiant commander of the National Guards first unsheathed his sword for freedom, and in many a well fought field, purchased, with his blood, the valued rights of an American citizen. As the brave lieutenant, the zealous compatriot and the steadfast friend of Washington, his name is embalmed in every heart. For more than half a century, his preeminent virtues and constant fidelity to the rights of man have been severely tested. He has endured the scathing miseries of an insulted exile, the horrors of the dungeon, and the withering influence of poverty, with an unabated fortitude, and a constancy of principle and of purpose, which all Grecian and all Roman story cannot match. "Without fear and without reproach," he has bid defiance to the rigours of oppression ;—in three memorable revolutions, he has loomed,

"Like a great sea-mark, standing every flaw,  
And saving those that eyed him ;"

and by his recent bold and generous conduct,—his last and grandest achievement, which has secured the Freedom of Elections, suppressed a National Hierarchy, and given to his country a "Republican King," he has conquered universal admiration.

The nations of Europe will emulate the example of France ; the freedom of the Press having been there permanently established, it becomes the lever of Archimedes, and will move the world. The fate of absolute monarchies has been irrevocably doomed ;—while despots wielded their iron sceptres with apparent primeval confidence and power, the startling denunciation has appeared upon their palace

walls, in flaming characters, so prominent, distinct and comprehensible, that no master of the Chaldeans is required, to make known the maddening interpretation. That huge and terrific system of absolute, unlimited and irresponsible sovereignty, which the combined kings of Europe fondly believed they were successfully establishing, has been shivered to atoms by the lightnings of intelligence.

The American Republic has been a living and perpetual precedent of what man can and will accomplish, when reason sways the empire of the soul, and death is considered preferable to degradation;—like the orb of day, it has illumined the political firmament, vivified the dormant energies of the mind in the darkest realms of tyranny, and cheered the oppressed in every region of the globe. In vain the base minions of royalty confidently looked for its declining splendour, and anxiously awaited its going down in eternal night; but it still rides high in the ecliptic of its glory, and culminates in perpetual noon,—lighting onward, innumerable nations, in their triumphant march of freedom.

## NOTES.

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### A.

The following account of Roxbury is contained in *New-England's Prospect*, a small but interesting work, published by William Wood, who visited this country in 1623.

A mile from this town, [Dorchester,] lieth Roxbury, which is a fair and handsome country town; the inhabitants of it being all very rich: a clear and fresh brook runs through the town, and a quarter of a mile to the north is a small river called Stony River, upon which is built a water mill. Up westward it is something rocky, whence it hath the name of Roxbury.

### B.

Extract from Prince's *Chronological History*.

"Sept. 28, 1630. The third court of assistants at Charlestown. Present the Governor, Deputy Governor, Captain Endicott, Messrs. Ludlow, Norwell, Coddington, Bradstreet, Rossiter, Pyncheon.

Ordered, 3d, that fifty pound be levied out of the several plantations for Mr. Patrick and Mr. Underhill;\* (I suppose for some military purpose,) namely,

1. Charlestown to pay	- 7l.	6. Medford to pay	- 3l.
2. Boston - - - -	11	7. Salem - - - -	3
3. Dorchester - - -	7	8. Wessagusset, after	
4. Roxbury - - - -	5	called Weymouth	2
5. Watertown - - -	11	9. Nantasket - - -	1

At a Court held in Boston on the 26th of July, 1631, it was ordered,—  
"That every first Tuesday in every month, there be a general training of Captain Underhill's company at Boston and Roxbury," from which it appears it was composed of the freemen of both of those towns.

### C.

William Pyncheon or Pinchon was appointed a Colonel in the militia after he settled in Springfield, where he also acted as Indian Agent, and prosecuted a lucrative trade, with the numerous tribes on the borders of Connecticut river, till 1652; but, as Mr. Savage observes, "having received some ill treatment from the government, on account of his religious principles, he with Capt. Smith, his son-in-law, went to England

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\* Underhill commanded the first military company which was organized in the colony.

never to return. I presume Pyncheon had written a book, above the spirit of that age ; for our government, in a curious letter to the Prince of fanaticks, Sir Henry Vane, give no clear idea of its doctrines. See 3 His. Coll. 1. 35. His son John was of the Council in 1665, and many of his descendants are in places of public usefulness in Springfield and its neighborhood, and at Salem.”\*

After his return to England, he published an answer to Mr. Norton's attempted refutation of his religious dialogue.

Great efforts have been made to procure a copy of Mr. Pyncheon's tract on “Justification,” but without success. If any individual possesses that celebrated pamphlet, it is very desirable that it should be placed in one of our public libraries ; that, with Norton's reply and Pyncheon's rejoinder, would make a most rare and interesting volume.

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\* Note by the Hon. James Savage in Gov. Winthrop's History, vol. 1, p. 12.











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